

The South African Outlook

OCTOBER 1, 1959.

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The South African Outlook

No other passion is so fatal to the pursuit of truth as fanatical partisanship. Wherever it exists, whether it takes the form of religious intolerance or ferocious patriotism, there is an atrophy of science, learning and all the humane arts.

Dean Inge.

Statement of Church Policy.

The monthly newsletter of the Dutch Reformed Church of the Transvaal and Natal for September carries some illuminating statements on the subject of Race in the Church, which may astonish some who regard the Afrikaans-speaking churches as a bulwark of the Government policy of apartheid in South Africa. Quoting an editorial in *Die Kerkbode*, the official organ of the Nederduitse Gereformeerde Kerk, and writing in English the Newsletter says:

"Our Church counts its members among Coloureds, Bantu and Asiatics. Although they have a different church connection, together with us they are members of the same church. It is no problem to us, but a great joy that our faith is being professed and upheld by so many non-white members. In fact, almost the best news about our church in the world today is that it counts its members among the other population groups as well. Our church has sometimes been called the Boer Church and even though we do not care as much for that name as some do, we would have peace with it if our church is then likewise referred to as the Bantu Church or the Coloured Church—to designate the same church! This would surprise nobody. Considering that the population of our Country is predominantly non-white, the day may come when the majority of the members of our church will be Coloured. That will be

a happy day and will crown the missionary work for which we are sacrificing so much today. When our official organ reveals the multi-coloured pattern of our church by publishing photographs of Bantu members, it is merely reflecting the true character of our church. This is a privilege and a joy which nobody should deny us. Every photograph of a Bantu in our magazine brings the message of the great spiritual victory which we have scored in this country by the grace of God."

It would appear that some readers of *Die Kerkbode* had complained about the publication of photographs of non-whites in the magazine and are thus gently reprimanded by the Editor.

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The Newsletter also quotes the Moderator of the General Synod of the Nederduitse Gereformeerde Kerk of the Transvaal, Rev. A. M. Meiring, speaking at an inter-church conference in Salonika, Greece, in August. Mr. Meiring said it was not true that his church condoned racial injustice as had been alleged by Dr. G. Kiano of Kenya, nor did it appeal to scripture to justify discrimination. Mr. Meiring said that although his church did not go all the way with the view of the World Council of Churches, that racial discrimination and segregation in all their forms were wrong, it had officially associated itself with the view that "no single race may deem itself entitled to a privileged position and consider itself superior to other races" and that "the unquestioned equality of all races and peoples and manifestations of the true church must be recognised according to the scriptures." The Dutch Reformed leader went to say that his church supported the view that "no direct scriptural evidence can be produced for or against the intermixture of races through marriage, but the well-being of the Christian Community and the pastoral care of the church necessitated that due consideration be given to the legal, social and cultural factors which affect such marriages." If this opinion is prevalent among the members of the church one wonders whether it was wise or politic to lay the burden of enforcing the law against intermixture of races in marriage on the ministers of the churches.

* * * *

Church Leaders from the Eastern Cape.

It is perhaps noteworthy that in the year Dr. Shepherd of Lovedale has been called to preside over the General Assembly of the Church of Scotland in Edinburgh, two other ministers domiciled in the Eastern Province have

been honoured by their respective churches in being elevated to the highest office in their gift. The Rt. Rev. Harold H. Munro, M.A. has just presided over the General Assembly of what is now to be called the "Presbyterian Church of Southern Africa." The sessions, which extended over a week, were held in East London and delegates from seven Presbyteries in the Union and the Federation attended. Their deliberations covered a number of subjects dealing with the Life and Work of the Church; Church Extension and Aid; Missions to Africans, Coloureds and Indians; Sunday Schools and Youth Organisations; the Training and Support of the Ministry; Temperance and other social problems.

Mr. Munro is a distinguished graduate of Glasgow University in Philosophy, English Literature and Theology. He has been Minister of the Hill Church, Port Elizabeth, since coming to this country in 1947. As Convener of the Church Extension and Aid Committee he has done valiant service in improving the stipends of ministers and evangelists, and in making possible the founding of new churches where the shift of population has called for extension. In committee he is a practised debater and has now proved himself to be a Master of Assemblies. Still in his early prime, he promises to be an accomplished and forceful leader for a long time to come.

The Annual Conference of the Methodist Church which will be held this month will be presided over by the Rev. L. A. Hewson, M.A. (Cantab) who until recently has been Senior Lecturer in the Faculty of Divinity at Rhodes University, and Warden of Livingstone House, the Hostel for Congregational, Methodist and Presbyterian Students at Grahamstown.

Mr. Hewson has just presented a Thesis on a phase of Missionary History in South Africa, which has been accepted for a doctorate. He has also been promoted to the Chair of New Testament Studies in Rhodes University. Now, with his accession to the Presidency of his Conference, it may well be claimed that for him this is his *annus mirabilis*. Underlying and preceding these honours, there is a long history of study, pastoral care, preaching, teaching and administrative duty, that has gained the cordial recognition of his University colleagues and his ministerial brethren and other church leaders.

* * * *

Theological Training at Fort Hare.

The Bantu Administration's informal periodical *Bantu* carries the following paragraph about the Departmental intentions in regard to the training of ministers formerly undertaken in connection with the Presbyterian and Methodist Hostels at Fort Hare :—

"According to Press reports some witnesses who gave evidence to the Select Committee on the Transfer of Fort Hare expressed the fear that this would deprive the

Methodist and Presbyterian Churches of their only training centre for Bantu theologians, and might even allow "irreligious tendencies" at the university college. But the Minister of Bantu Education stated clearly in the Senate recently: "The taking over by the State of the hostels erected by the three Churches, does not mean that the theological training at Fort Hare will be stopped. I intend to try to secure the co-operation of the churches in order to see what arrangements can be made for the training of ministers. The importance of theological training for the cultural and moral development of the Xhosa should be realized and appreciated. Degree courses in theological subjects for the B.A. and B.D. examinations of the University of South Africa will be instituted, and the necessary courses for students now registered for the examinations of Rhodes University will be continued. Mr. President, I wish to conclude my speech by stating that this Bill provides the Xhosa population with a marvellous means of helping to promote their own culture and welfare. At the same time, viewed in the correct perspective, as part of the new approach to our racial problem, this Bill provides a guarantee to the White population that Bantu development and the continued existence of European civilization in South Africa will constitute no threat to each other."

Meanwhile it has been announced that the Church of Scotland Mission Council will make available during 1960 the premises of the Lovedale Bible School for the accommodation and training of the students for the ministry formerly attached to the Fort Hare Hostels. This will allow close cooperation between the tutors and the divinity staff and students of the College.

* * * *

Union's Top Nurse—An African.

An African, Staff Nurse Ozma Mbombo, has passed first in the Union in the final midwifery examinations which are taken by nurses of all races. There were 321 candidates.

There was great excitement at the Langa Hospital, Cape Town, where she is on the staff, when she received the news.

She has won distinction all through her nursing training.

She gained honours in all three sections of her general training and was first of all the candidates who entered from the Livingstone Hospital, Port Elizabeth, where she trained.

She would like to become a doctor but she said that would be too expensive, even if she could win scholarships.

The future did not look bright when her father died when she was six years old.

"But my mother would not let me and my younger brother suffer because of that and she worked hard in

domestic service so that we could have as good an education as possible."

She admitted that she had obtained a first-class teaching certificate and that she had been told she was a born teacher. But she found teaching monotonous.

"I love nursing," she said, "particularly looking after the babies."

Nurse Mbombo is trying to repay what her mother did for her. She is helping her brother to be trained as a tailor and her mother is living with her and her husband.

With the announcement that she had passed first in the Union came an award of £20.

"I want to spend that on something lasting, but I do not know what yet."

* * * *

The Staffing of Mission Hospitals in Africa.

The Foreign Mission Committee of the Church of Scotland is finding difficulty in staffing its hospitals. Tugela Ferry at present is in danger of being closed and a like situation has just been averted at Lubwa, N. Rhodesia. Earlier the Committee had decided most reluctantly to close the hospitals at Lubwa and Mwenzo and expand the hospital at Chitambo as a place of training for African male nurses. The reasons for the decision were the rising cost of medical work, the failure to recruit the necessary missionary staff of doctors and nurses, and a change in government policy with regard to training. The General Assembly instructed the Committee to reconsider the decision in view of the hardship involved for the African people in the area and the Committee has done so. Government had taken over Mwenzo hospital temporarily but was having difficulty in making arrangements for medical services in the Lubwa area. The Committee has accepted offers of service from Dr. Malcolm Moffat and Miss Johan Smith which will enable the Lubwa hospital to continue for two years. Dr. Moffat is a member of the well-known Rhodesian family descended from Robert Moffat of Kuruman, David Livingstone's father-in-law, and Miss Smith has had experience in Government medical service in Rhodesia and helped in Mwenzo Hospital for a short time. It is expected that within two years Government will be able to make arrangements for medical services for the people in the Lubwa area.

The total cost to the Committee of continuing the hospital for two years is about £3,000 of which about £600 would be the cost of African salaries, drugs, etc. A former missionary doctor at Lubwa, in his concern about the situation, offered to make a donation of £50 over and above his ordinary givings to Foreign Missions in the hope that eleven other people would do the same, and so provide the £600 required for African salaries and drugs. The Committee thankfully accepted the offer and appeals for special

donations, large or small, towards the cost of continuing the Lubwa Hospital for two years.

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Cato Manor.

Recently Natal has been very much in the news. There has been upheaval in various parts of the province. This began in Cato Manor. A surprising and significant thing about the Cato Manor upheaval is that it was the women who took a leading part. The reasons for the Cato Manor incident are, we believe, chiefly economic. The wages paid to Africans are very low. More and more people are becoming convinced of the necessity for a new outlook towards the question of African wages. In an attempt to make ends meet, African women resort to illicit brewing. During police raids many women are arrested and convicted. But their men crowd into municipal beer-halls where they spend a substantial amount of their meagre earnings. The women see in the police raids an effort to boost sales of beer at municipal beer-halls and not a fight against an evil. It is clear that a thorough investigation into the whole question of home brewing is desirable. Otherwise these periodic eruptions will remain with us.

One of the features of Cato Manor has been the wanton destruction of property. Such irresponsibility deserves condemnation in the strongest terms possible. The destruction of schools, clinics and recreation halls can in no way advance the cause of the African. Whereas there are many people ready to give an attentive ear to genuine grievances, their goodwill and sympathy is likely to be alienated through such irresponsible acts. Quite clearly, the African in his fight for better living conditions cannot afford to tolerate in his midst the hooligan who can only succeed in wrecking any good that might be achieved.

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Indians: Natal town gives lead.

Estcourt's Asian ratepayers have accepted a recommendation by the Town Council that they should elect representatives who would be allowed to attend council committee meetings and take part in debates without voting.

A committee of nine members was appointed by the ratepayers. The Indian ratepayers' committee will debate municipal affairs in the same way as the Town Council and will take its recommendations to the council.—Sapa.

Star.

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Native High Schools.

The *Star* of 11th September contained the following report of an interview with Mr. F. J. de Villiers, Secretary of Bantu Education, regarding the discontinuance of urban matriculation classes and their replacement by rural centres. He said the switch from town to country is being made for important reasons.

"The urban Matriculation classes have yielded poor results and are uneconomic. The pupils are too scattered to make the provision of adequate teaching staff or diversification of subjects possible. "They are all day pupils and their homework is not supervised. Facilities for doing it at all are usually indifferent, and without homework you cannot get through Matric. "So instead we are providing matriculation centres in the Bantu rural areas on a boarding school basis where Matric students can be so concentrated that it will be possible to provide adequate staff, a wide variety of courses, and properly organized facilities for study.

"Another important reason for the switch is that the Bantu Matriculant's future field of activity will be mainly in the Bantu territories which it is the Government policy to develop. "Whether he goes to a Bantu university college (which will also be in these territories) or whether he goes straight to work, it is obviously desirable that he should have studied in the environment in which he will actually serve. "Concentration of Matriculation classes will help us to achieve yet another of our aims, which is to train the Bantu according to the openings available, and so avoid frustration and waste."

Mr. de Villiers said that in addition to about 20 rural high schools which catered for Matriculation, the department had recently formed Matriculation centres at Pholela, Healdtown and St. John's College, Umtata.

St. Augustine's near Dundee was just being turned into a Matriculation centre with a European principal. Other such centres were starting at Hebron, near Hammanskraal, and at Sibasa and the department was buying Grace Dieu at Pietersburg for the same purpose.

The De Villiers Training School at Flagstaff (named after Mr. de Villiers himself) will become a high school for Matriculation classes from January and will, in accordance with policy, be given a Native name. Lovedale will be an entirely Matriculation centre from 1961.

Possibly because of this switch, Natives have formed the impression that the Government are opposing the establishment of all new Bantu schools in urban areas above Standard Two.

Mr. de Villiers says this impression is quite wrong. On the contrary, local authorities have got to provide sites for stipulated numbers and grades of schools (up to and including post primary schools) before they can obtain State housing loans for Native townships.

State loans are now available for the building of lower primary schools for Natives and departmental £ for £ grants are made to Native school boards for higher primary and post-primary schools in all urban areas.

The only grade of school which is not encouraged in urban areas—and which is eventually to be eliminated

except where it works well—is the one which caters for Matriculation, that is Standards Nine and Ten.

* * * *

William Wilberforce.

On the 24th of August, 1759 was born the man to whose advocacy in parliament, continued over many years, is due the abolition of the slave trade. For two centuries British ships plied their infamous trade in transporting millions of Africans from their kindred and homes to the slave markets of America and the West Indian Islands. His father was a wealthy merchant in Hull who died when his son was nine years of age. He was entered at St. John's College, Cambridge, when he was seventeen and became a member of Parliament for his native city while still only 21; later he represented Yorkshire. At first he indulged in the avocations of the pleasure-loving society of the day, but soon under the influence of a former slave trader, John Newton, now a priest, and a course of bible reading he changed his mode of life and became a protagonist for the abolition of slavery, the reform of the criminal law, elementary education and other social reforms. He was one of the founders of the British and Foreign Bible Society, the Church Missionary Society and the Anti-Slavery Society. The slave trade was abolished by an Act of Parliament in 1807 but it was not till 1833—the year of his death—that he had the satisfaction of learning that a bill abolishing slavery in the British Colonies had passed its second reading in the House of Commons. Many papers and magazines have been carrying accounts of his life and nowhere should such be of more interest to readers than to us in South Africa.

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S.C.A.

The 62nd Annual Report of the S.C.A. (English Medium Work) shows that interest in the Christian movement among youth is not lacking. The report emphasises the need for good leadership. "No branch is ever better than its leaders." Further the report urges the need for leaders to be found "within the institutions concerned," i.e. the Universities and Training Colleges. "Witness for Christ can in the end be most effectively done by those who are a part of the institutions concerned. Witnesses ought not to have to be imported from without." The report goes on to say, "One feature which has disturbing implications is the fact that Bible Study groups are generally so sparsely attended. This is disturbing because depth of commitment to Christ does not occur without commitment to the Word of God." The June-July 1959 and the August-October, 1959 reports of the Travelling Secretary of the English Medium Work reflect an expansion of the S.C.A. among students. This interest of youth in Christian work is a hopeful sign for the future in a world which

appears more and more to relegate Christ to the back-ground.

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Openings for African Girls.

The South African Institute of Race Relations is doing a great service for the African in exploring new avenues of employment for African girls. An informal memorandum of the Institute refers to the unwillingness of African girls to go into the teaching profession. It also points out that in nursing the supply now seems to exceed the demand. The memorandum suggests that women might be employed as reporters for African papers; that they might open studios and concentrate perhaps on child photography; that the churches might provide a form of social training and opportunities for social work in the church; that posts might be created in 'special' schools and institutions, e.g. cripple care, the blind; that some girls might find employment in the larger businesses being developed in the Reserves.

No doubt many people will welcome this interest shown in the welfare of African girls and there may be other avenues of employment which other people might wish to suggest. Should you have any suggestions please do not keep them to yourself. Let them be known. *The South African Outlook* will gladly receive them or you may communicate with the Institute of Race Relations.

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Professor B. B. Keet.

The news that Professor B. B. Keet, the only remaining translator of the Bible into Afrikaans and head of the Theological Seminary at Stellenbosch, was one of the six leaders in various fields who received honorary doctorates from the University at the celebration of the 50th Anniversary of the Suid Afrikaanse Akademie vir Wetenskap en Kuns will be noted with pleasure by many of our readers, especially those in the Eastern Cape where Professor Keet's father at the beginning of the century ministered to a congregation scattered over a wide parish with Alice as its centre. Professor Keet is honoured not only for his courageous stand in all matters affecting the races in South Africa and for his scholarship and theological learning, but also for his leadership in the Students Christian Association to which the branches in Native Institutions have been affiliated.

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The Church and the Bible Societies.

The churches and the Bible Societies are indissolubly linked in mission. The Bible Society in each country is the Church's missionary partner and the missionary task of the Church is vitally served by the Bible Societies.

It is most desirable that the links between the churches and the Bible Societies should be as strong, as representative and on as high a level, as local conditions will permit.

We feel that all Bible Societies ought to take such steps as may be necessary to relate and integrate their work with the overall mission of the Church as a whole.

We therefore recommend that:

(a) At local, regional and national levels, Bible Society committees should be representative of the generally recognised Christian bodies at work in the area.

(b) A liaison should be established between the National Committee of the Bible Society and the National Christian Council and such other Christian groups as may be deemed appropriate and advisable.

(c) Some link should be established between the Bible Societies in East Asia and the East Asia Christian Conference, keeping in mind the advantages which would be derived if it were found practicable to arrange meetings of both at approximately the same time.

The future development of Bible Society work was also given careful consideration and far-reaching suggestions were proposed to the Societies at work in Asia. Further information on this point will be reported in a later issue of the *Bulletin*.

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Congo.

Twenty-thousand copies of the Gospel of Luke in each of the three languages, Tshiluba, Kituba and Pende, are being printed in Leopoldville. Included in the editions are some of the line drawings prepared by the A.B.S. Translation Department. A similar edition of John's Gospel in Tshiluba is also being printed.

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Uganda.

The complete typescript (weighing 35 lbs.) of the Bible in the Teso language arrived in London on April 18 by air. It arrived in time for the Bible Society's Children's Rally on that day, and was formally presented to Dr. N. J. Cockburn, General Secretary of the B.F.B.S.

The Teso language is spoken by half a million Africans in northern Uganda. The edition is to be prepared for early publication.

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Argentina.

The Southern Baptist Convention plan a month's special evangelistic campaign for later this year, during which they expect to distribute 300,000 copies of the Gospel of John in Spanish.

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Brazil

Fifty-thousand copies of the new version of the Brazilian Portuguese Bible have just been printed, and the printing of an additional 126,000 copies is in hand.

Bulletin of the United Bible Societies.

The Inyati Centenary

By Iris A. Clinton.

AT certain times in history, two strong characters are inexplicably drawn to one another by mutual attraction. They keep their independence of mind, yet they influence each other's destinies. Two such men were Robert Moffat, the Scots gardener turned missionary, and the successful warrior Mzilikazi, king of the Amandabele.

Mzilikazi had been one of Chaka's most able young lieutenants, and his very popularity made him suspect. He sought safety in flight, taking his regiments with him. He was living in the Magaliesberg district of the Central Transvaal when he and Moffat met first in 1829. They met again in 1835 in the Marico district. Finally, after defeat by the advancing Voortrekkers, the king withdrew his troops to Matabeleland, settling in the country to the south of Inyati, and here Moffat visited him in 1854, being the first white man to travel peacefully into Southern Rhodesia from the south.

To his subjects Mzilikazi was The King of Heaven, The Lion's Paw, the Elephant. To Mtshede (Moffat) he said "I am your son—you are my father." That friendship paved the way for the founding of the Inyati Mission. The immediate cause was an appeal to the London Missionary Society Board in London by Moffat's famous son-in-law, David Livingstone. Missionaries of the Society had been working in the Cape since Van der Kemp landed in 1799. Now, in 1857, Livingstone called on the Society to adventure northwards, and take the Gospel to the unevangelised tribes of the Makololo and Matabele. The Directors responded, and the missions were launched.

Africa took its toll of the Makololo Mission—only Roger Price and the two Helmore children survived. The Matabele Mission fared better. The men and women who made up the pioneer party were John Smith Moffat, William Sykes, and Thomas Morgan Thomas, and their wives. John Moffat, born at the mission station at Kuruman, had been in England to train for the ministry. There he married Emily Unwin, with Livingstone officiating at the wedding in Brighton. Emily's gay and gallant spirit shines forth in the pages of her letters, which are now available for all to read in 'The Matabele Mission of J.S. and E. Moffat' in the Oppenheimer series.

William Sykes had been a grocery clerk in Yorkshire. Morgan Thomas had started work on a farm in Wales at the age of seven, but had educated himself sufficiently to enter a theological college. His wife Anne, a shy, quiet, lovable girl, was only 18 when she left Wales for Africa.

Robert Moffat was waiting at Cape Town to meet them, and lead the party north. They travelled by wagon, and were fourteen months on the journey. The Moffats' son

Unwin was born in December, 1858, while the wagons were outspanned at Beaufort West, and Evan Morgan Thomas was born during a halt at Griqua Town two months later. They reached Kuruman in March, 1859 and there Mrs. Sykes, her new born baby, and the few months old Unwin Moffat died of fever. Lung sickness broke out among the oxen as they entered Mzilikazi's territory, and for several days the wagons were drawn at his command by his warriors. "I walked for the first hour and a half," wrote Emily, "not liking to ride with men for oxen, but I was compelled to yield and mount. I was surprised to see the eagerness and power of the men,—it reminded me of the omnibus drivers vying with one another."

It was on the 28th October, 1859, that they reached the King's kraal. There for seven long weeks they waited. Had it not been for Mzilikazi's promise to Mtshede that he would receive missionaries if Moffat himself introduced them, it is doubtful if they would have been allowed to stay.

"It was evident," wrote Moffat in his journal for 23rd Dec., 1859,* "that he had been influenced during my absence by a myrmidon (Sam) who had stopped some time at Taung and listened to the ill-natured remarks of some of the Batlapin, enemies of the Gospel. Among other things it was reported that if the Matabele received the Gospel, or rather, missionaries, they would have to put away all their wives but one... the teachers were the precursors of the Boers etc. I could observe in conversation with him (Mzilikazi) that there was a struggle in his mind. He seemed anxious to convince me that he loved me as he had always done but when the subject of our wishing to be settled on some spot was referred to, his answer was neither one thing nor another..."

But his affection for Moffat won the day. "This morning," the entry in the journal continues, "some of his principal men accompanied us down a very fine valley which is of considerable extent, Nyate. Monyebe, who may be considered the king's prime minister, addressing us, said, 'The king says, 'If the valley you see pleases you, it is, with the fountain, at your service. Choose where you wish to build and occupy as much land as you please. If you are satisfied, the king will be glad.'"

Thus, one hundred years ago, began the Inyati mission, the first Protestant mission in Matabeleland, and the first permanent European settlement in the country.

The early years were full of difficulty. Mzilikazi did

*The Matabele Journals of Robert Moffat—Oppenheimer Series.

not feel that his personal attachment to Mtshede involved him in any responsibility for furthering his work. After six months Robert returned to Kuruman, and the three young men were left to continue on their own. Anne Thomas died in 1862, and Thomas, like Sykes, sought a new helpmeet from the missionary families in the Cape. Sykes married a Kolbe from Paarl, and Thomas an Elliott from Cape Town.

Mzilikazi did not encourage his people to learn. A few scholars came at first to the mud schoolhouse, but they demanded payment for coming. So with those who listened to preaching. Thomas tells, in his book, "Eleven Years in Central South Africa" of the time when, "as I was waxing warm with my subject, and the large congregation present seemed to be much interested, the king, sitting next to me, exclaimed, 'Tomas, you have had some coffee this morning, and I feel the want of mine,' with this he quietly walked away, and was followed by a portion of the congregation."

The missionaries were anxious to produce books as quickly as possible for the Matabele. They wanted them to have the Gospel and Christian tracts in their own tongue. Their different methods illustrated their characters. Sykes wanted to go slowly—to check his Sindebele with his Sechuana—to make sure that his syntax and vocabulary were correct before venturing into print. Thomas was quick and impatient—he took the first books down to the Kuruman press for printing within three years of arrival at Inyati. These books, copies of which are in the Grey Library at Cape Town, are in a mixture of Sindebele and Sechuana, and use the word 'Morimo' for God.

In the Sindebele hymnbook now in use, "Izihlabelo," there are no less than 36 hymns by Sykes. A quiet, unassuming man, to him came the flash of inspiration which saw in the praise-song sung by an orator at the annual assembly of Matabele warriors, the making of a Christian hymn. "Woz u bone nans indaba" that song began—"come and hear a great matter about a spear." Sykes took those words and changed them—"Come and hear a great matter which is *not* about a spear," and set forth the Christian doctrines of penitence, forgiveness and salvation.

It is these qualities of devotion, perseverance, and obedience to God's call that we are remembering at this time of the Centenary. The re-enactment of part of the original ox-wagon trek, from Bulawayo to Inyati, and the reconstruction at the Bulawayo Show Ground last August of the original wagon-shed, have sought to demonstrate to a new generation something of the hardships of those early days, and the qualities needed by these Christian pioneers.

The exhibition at Inyati of historic relics, and the exhibit by the Native Education Department showing 100 years of African education, reveal something of the debt owed to the pioneers by children and adults to-day.

There is at Inyati now a Secondary School where African boarders, boys and girls, take the Overseas Cambridge School Certificate, and where the Principal, K. Maltus Smith, wrestles each year with the problem of fitting one thousand applicants into seventy vacancies. These students will act a pageant of Inyati history, including the scene of the martyrdom of Makhaza Nkala, the first Matabele Christian to die for his faith.

The earliest African teachers, with little education but great faithfulness, were also evangelists, and through their sacrificial labours the Christian church developed. To men like Matambo Ndlovu, Zhisho Moyo and S. Hlabangana, (the two latter being later ordained to the ministry), and to others less known but no less devoted, Matabeleland owes a great debt. The Inyati Church, re-built in 1906 to replace the earlier one destroyed in the Rebellion in 1896, stands as the focal point of a large Christian community. The present African minister, Rev. Amos Mzileti, has pastoral oversight of many villages, and is the manager of thirteen kraal schools.

The two special days of Celebration at Inyati will be Saturday and Sunday, October 24th and 25th. The old missionary families, Moffat, Sykes, Thomas, Elliott, Bowen Rees, will be represented by their descendants, whose names have been woven into Rhodesian history. Time would fail to tell of the service given to the community by the Moffats in Southern and Northern Rhodesia. It is hoped that the principal speaker at the commemorative meeting on October 24th will be Sir Robert Tredgold, Chief Justice of the Federation, and for three months of this year (1959) acting-Governor, who is the great-grandson of Robert Moffat. The Thomas and Sykes families have produced a judge, a doctor in a great African hospital, and other men and women of public spirit who serve their Rhodesian homeland. On the Sunday, (Oct. 25), there will be a great open-air service of thanksgiving and rededication at Inyati, and similar services will be held in other towns in the Federation.

In 1873, when the mission seemed to have made no headway, and there was not a single convert, the Directors in England suggested moving the missionaries to a more fruitful field. Indignantly they refused. "The sword may blot out the Matabele—the Gospel alone can save them—send more missionaries."

To these men, preaching and teaching went hand in hand. Thus the fund being raised to commemorate the centenary has as its aim, after defraying the cost of the Celebrations, the erection of a much needed Assembly Hall and Library for the school at Inyati, and a contribution towards the erection of an inter-denominational chapel for students of the multi-racial University College of Rhodesia and Nyasaland in Salisbury. These will be lasting memorials in keeping with the spirit of the pioneers.

Forty Years On (1919-1959)

WHAT final test is there of the "success" of an education other than that which life itself supplies?

Most students, after spending two, three or four years at a College, filter out into the community, begin to make a career, marry, raise a family, take a greater or less distinctive part in the ordinary social engagements of their environment, wherein, perhaps by birth and upbringing, perhaps by accident or opportunity, they find themselves. In time they send their sons and daughters to follow in their footsteps, though usually more ambitiously, at their *alma mater*, and in due course are gathered to their fathers, often without any acknowledgement other than that given by a good conscience, or the recognition vouchsafed to them in the records of their church, school, village management board, sports club, or the local press. Sometimes mere survival itself is what mainly calls for comment, and if by chance they live beyond the four-score, it may be that alone which entitles them to a few lines, with or without the addition of a photograph, in the magazine page.

In a country as big as South Africa it is not difficult for a student, once out in the world, to fall out of ken, or to be recalled merely by a request for a testimonial, or even by hearsay. But what a joy after long years to meet and re-discover one who, by holding down a job, has honourably proved "the mettell of his pasture"! This was lately my experience when, in an important committee of the Church of which he is an esteemed minister, I met one of the first twenty students enrolled at Fort Hare in 1916. I had not set eyes on him since he left College after his second spell, and I was very proud that I recognised and could put a name to the same spare figure I had first known forty years before. He originally came from the area around Fort Hare but had spent almost all his ministerial career in the Transvaal amongst people of another language group than his own mother-tongue, a fact which may have its own significance for the builders of "Bantustans." He was no less happy in revisiting the College and in detecting the primitive remnants of the College of the 'ama-twenty,' still visible on the campus which now houses nearly five hundred.

Of the forty-seven students who were on the roll of Fort Hare forty years ago, at least eleven are now known to be dead. This might appear to be an undue proportion to 'pass on' in forty years, were it not remembered that the age of those students at the College then, was perhaps five, in some cases perhaps ten, years beyond those of students at a similar European Institution. But even if note is taken of that fact, such a mortality might be regarded as an indication of the social conditions of a community which even those in the higher income groups of the non-European population encounter.

Solon is credited with the saying that no man should be counted happy till he dies, but without waiting for that inevitable event, one may, after a sufficient lapse of time, note some public indications of the use that has been made of a privileged education, or at any rate, if one is modest and keeps on the safe side of exaggeration, he may conclude that an education has at least not unduly restricted natural ability. Here, for example, is a press notice of another of the first twenty enrolled at Fort Hare in 1916, whose course was interrupted by a period of service with the Native Labour Contingent in France during the first World War, only to be resumed for a brief spell in 1919. The initiative displayed in volunteering for that hazardous service has evidently not been lost in the lapse of years, for the name leaps out at me from my newspaper as that of the Chairman of the newly-founded first wholesale Trading Company established by the Bantu in a great Native Reserve, chosen for that office by over one hundred of his fellow traders. Also in the same issue there is mention of his fellow student, a hereditary chief who has held alike the respect of his tribe and the confidence of the government for the same length of time.

In that same register of forty years ago there are other names that recall the careers of men and women who may justly be regarded as having repaid, by the type of their careers and service, the efforts made, and the expense incurred, in providing an education at that time beyond the reach of most of their contemporaries. None of those forty seven, I should say, had, at that date, even matriculated.

In the list are the names of three women, all of whom married later. One of these is now dead, a second is known to be employed in social work, while the third, who belonged to and has worked in one of the British Protectorates has, for educational and social service to her fellows, been decorated by the Head of the Commonwealth.

Of the men on the roll that year many entered the teaching profession, some graduating in South Africa and becoming Headmasters, three at least taking post-graduate courses at the American Universities of Columbia or Yale. One of these has since become a lay stalwart in a well-known religious movement, another a Professor in his *alma mater*, and a recognised leader in the political life of his people. In the same unmatriculated group there appear the names of five who went on to qualify at Medical Schools in the United Kingdom—Edinburgh University, the Royal Colleges, Birmingham University. One of the five has since died but the other four are still practising in the Union. It was no mean feat for a group of forty-seven, in only the fourth year of the College, to throw up eight highly qualified men whose standing was attested by

overseas universities and has been amply confirmed by their subsequent service.

Of the others in the same list, six were absorbed by the African civil service, one as an Interpreter, one as an Agricultural Demonstrator, and the others as clerks. Most of these must either have retired or be near doing so.

But, of course, even first-class professional attainments, valuable as they are for the individual and the community, do not constitute the highest test. Their use, rather than their possession, is the more accurate measuring rod, and even the beneficial use of professional attainments, for which the community can never be sufficiently grateful, may not form the main constituent "in making up the man's account." No one must ever minimize the value of the various professional standards which help to maintain a man's integrity in the exercise of his daily tasks, for by the faithful performance of circumscribed duty, considered as duty, by the majority, does any society hold together. Something more than technical performance, however skilled, is required of any educated person; and on this additional and generally immeasurable factor does

the real 'success' of a life depend. This is that which, if it could be isolated, would describe the 'man' rather than the 'workman,' could one have any certainty in the completeness and accuracy of his judgment of another. Any such judgment would have to include the application of an ethical rather than a technical norm. It would have reference to the challenge that confronts any man, including the professional, who sits down to conduct a Socratic examination of himself. In the same way such an assessment must afford some comfort to the majority who, well aware that they cannot be grouped with the most highly-talented, yet must and do give a good account of the endowment, which, merely as men, is theirs. To enhance this endowment, by preparing the young student to encounter the experiences of life with competence and courage, is the most that a College can do for any one, and the knowledge that many unassuming men and women have commended themselves by their work and life to their communities is the final justification and crown of any school or college.

ALEXANDER KERR.

The Rev. Tiyo Soga

[A contemporary Tribute, being extracts from the Magazine of the United Presbyterian Church in Scotland, of 1st January 1872. Tiyo Soga was the first of the Bantu to receive a full ministerial training overseas, and to return to work amongst his own people, the Xhosa. He was the author of one of the classic translations of Bunyan's "The Pilgrim's Progress" and one of the first South Africans to have his biography published. He died at Tutura in the Transkei on the 12th August 1871, aged forty-two. This account was found in an old copy of his Life and sent to us by the daughter of one of Tiyo Soga's European missionary colleagues.]

TIYO Soga was born of Caffre parents, in the year 1829, hard by our old Chumie station. The family was heathen. The father, Soga, was a chief counsellor among the Gaikas, as the grandfather Jotello had been before him. His mother, soon after Tiyo's birth, professed Christianity, and continues a worthy disciple unto this day. When a child, he was taken to his maternal grandfather's kraal, on the Buffalo river, where he first heard the gospel, from the lips of the Rev. John Brownlee, of the London Missionary Society, at what is now King William's Town, where this venerable man of God still lives.

On Tiyo's return home, his now Christian mother had prevailed with his father to get him and two older brothers to the Chumie school, which was kept by the late Rev. William Chalmers, of happy memory. This kind missionary had influence with the Rev. William Govan to board and educate him, for well-nigh two years, at the Free

Church Seminary, Lovedale, where that able teacher gave him an excellent English education. He was now in his seventeenth year. The Caffre War of 1846 had broken out and desolated the missionary settlements in Caffraria. The Rev. Mr. Govan returned to this country, taking Tiyo along with him. At the close of that year, John Henderson, of Park, took the foreign exile under his wing, by means of his faithful guardian, who was now settled over the Free Church at Inchinnan, and to whom all the outlay on Tiyo's account was repaid by that princely philanthropist, who had him sent to the Free Normal Seminary from the close of 1846 until early in 1848. Then it was that John Street Church, Glasgow, took him up with Mr. Henderson's full approbation, with a view to his future usefulness among his own countrymen. When thoroughly satisfied of Tiyo's personal piety and blameless life, the Rev. Dr. Anderson publicly baptized him; and on the first opportunity thereafter, he partook of the 'holysupper' in church fellowship.

This was early in 1848. John Street Church bore his expenses at the 'Normal,' and otherwise, until the autumn of that year, when he set sail for his native shores, a catechist under the auspices of the Mission Board of the United Presbyterian Church, and salaried by them accordingly, at £25 per annum, which the John Street Juvenile Missionary Society joyously paid. He arrived at the Chumie in February 1849. Until September of that year, he used all diligence in his work—now evangelist, then local catechist, again interpreter—chiefly around the Chumie, and occa-

sionally at 'Igqibigha.' The writer, early in 1849, commenced the new station at the confluence of the Keiskama and Gxulu rivers,—hence called Uniondale; commemorative, besides, of the recent union of the United Secession and Relief Churches. Thither Tiyo's services were transferred by appointment of presbytery. Here he unbent his youthful energies in a new and ample field, whether of private study, or public school, or among the kraals of his heathen countrymen, where he was listened to, loved, admired by all. It was soon his minister's delight to see him and his sister Tausi, the first family to occupy a neat burnt-brick cottage in the mission square.

Sudden as the earthquake, the war of Christmas 1850 engulfed this fair field of gospel promise! Tiyo had been left in charge of the station, in the absence of his minister, who was removing his beloved wife and little ones to the Chumie for greater safety, meaning himself to return forthwith, to work, and, God willing, wait the end; little surmising the advantage that was to be taken of his absence by the chief Anta, who, defiant of his brother Sandili, the paramount chief,—also of local friendly chiefs,—pillaged Uniondale, and compelled Tiyo and his sister to flee under cloud of night, and fall back on the Chumie, alongside of the missionary and his family, bringing with him a handful of books that had survived the wreck of his minister's library.

The only alternative now open to the missionary of Uniondale was to repair to Scotland with his family, in what, alas! turned out to be the vain endeavour to repair the damage done by the war to the health, and eventually to the life, of his beloved helpmeet. Then it was that he proposed to Tiyo to accompany them, and resume his studies at College and Hall, and return to Caffreland an ordained missionary. This was the joy of Tiyo's heart. He submitted the proposed step to his father's judgment. Soga, elated at this instance of deference to his feudal authority and parental heart, said, 'Go, Tiyo! Niven knows to do what is right. You have always been a missionary's man; be so to the end.'

Through various dangers and delays, the pilgrim band reached Port Elizabeth, and embarked for London, where they arrived in July 1851, when the National Exhibition burst in all its glory upon the gaze of the Caffre missionary student, and his youthful countryman Seyolo.

So apt a pupil was he in the dead languages, that he was ready for the senior Latin at Glasgow College in November of the same year 1851; and at Logic, next session, Professor Buchanan told the writer that he had pronounced him to be the second-best essayist in the senior division of that large class, and thanked the returned missionary for having sent him such a capital student.

With similar proficiency and approbation, Tiyo passed through University and Theological Hall, on to licence and

ordination, having been allowed to enter on the five years' study of divinity in the midst of his College course. He was one of the 'seven' who were ordained in John Street Church, the Rev. Dr. Anderson giving the characteristic charge. The Rev. Dr. Edmond has photographed the occasion in one of his finest lyrics. None of these seven missionaries remain in the field now, although the Rev. Tiyo Soga is the only one of them who has died.

The Rev. Robert Johnston, another of the 'seven' and his wife, went out to Caffraria in 1857, along with Mr. and Mrs. Soga. These brethren found the 'Chumie' 'Igqibigha' and 'Uniondale' still in ruins.

Tiyo Soga's coming was the 'set time' for re-organising our Caffre mission at new centres, in the conquered territory which the Gaika tribes had been appointed by the Government to occupy. Messrs. Soga and Johnston, through the influence of Mr. Commissioner Brownlee and the Rev. R. Birt, L.M.S., got permission from Colonel Maclean to re-establish our much-tried mission. This was first done at the 'Umgwali,' one of the centres which had been prevised on the tour of Messrs. Cumming and Niven in 1854.

With the Umgwali for a base of operations, Mr. Soga assisted in commencing six permanent stations,—three on each side of the Kei River,—besides helping the Free Church brethren in the setting up of their new Transkeian station of 'Cunningham.' Thus passed the fourteen years' course of the Caffre missionary, 'Tiyo ka-Soga.' He was never robust, nor was he broad-chested, like the most of his countrymen, who have a handsome, well-developed physique. The writer had now and again to seek to avert a crisis at his commencement of a European winter, when the sable student was found, in the acute stage of bronchitis, addressing meetings, now private, now public, in the service of Caffreland. This had to be done by saying, 'Now, Tiyo, if you don't shut yourself up from all night exposure for a fortnight, I'll have to come and bury you.' Sensible and docile, he obeyed, and returned to his sunny land in fair health; but, like the apostle of the Gentiles, 'in journeyings often, in perils of waters, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in cold,' his health gradually gave way. He early preached out his voice, under irritation of the larynx, when conducting a second diet of anniversary services at King William's Town, for the venerable John Brownlee. He was laid aside in consequence; and but for tact and persistency on the part of his devoted friend, Mr. R. A. Bogue, Glasgow, in discovering a physician whose prescriptions were specific, Tiyo had remained all but voiceless, for the best part of his brilliant career.

Without intermission, he held on his way, in works manual and mental by day, and in the waggon for his house

by night, at new stations—over and above his ordinary work. In less than ten years from the outset, he saw the 'Umgwali' fair to look upon. His church had cost fully £600, the most of which was raised in the colony by the power of his voice and pen. Requisitions in service of pulpit and platform followed. Tiyo was too catholic to repose, even at the penalty of long journeys and fresh mental strain.

At the instance of the Free Church brethren, backed by his own, he yielded to go across the Kei, heading a detachment from both evangelistic camps, to open up that new province. Through his influence with the paramount chief, Kreilli, and other native magnates, 'Cunningham' (Free Church) rose, and several United Presbyterian stations. Tutugha (Somerville), subsequently Tiyo's own, was the next. At the first he had three months of his waggon, and it was winter. In his hut at his own new station, the grass grew under his bedstead. The result was inevitable. Fully two years ago he felt compelled to decline all but the most urgent calls to leave home.

Here let one or other of the good men speak, who, on the field, are bearing the heat and burden of the day. Foremost is the Rev. J. A. Chalmers, who has been for ten years Tiyo Soga's true yoke-fellow and helper in planting the gospel, in what is *his* native continent also. Both drew the first breath of life under the shadow of the Tyumie mountain, and drank of the Gwali stream, that watered our old 'Chumie'—the first permanent missionary institution in independent Caffraria.

'About four years ago,' writes Mr. Chalmers (30th August last) 'when the Free and United Presbyterian missionaries jointly established a station in Kreilli's country, Mr. Soga was unanimously invited to go forth as pioneer missionary. He willingly assented to the request of his brethren, left a comfortable home and an attached people, and went to that centre of heathenism, there to begin life afresh. He has spent four years there, not without blessed results. Upwards of two years ago his own brethren made arrangements to release him from all pastoral and pulpit work, but he resolutely refused; and he implored them to allow him to continue, for he had resolved to die in active service. Indolence was a vice foreign to his nature.'

At the height of the summer season, January, 1870, which was the worst for him, he accompanied his three boys to Port Elizabeth, on their way to Scotland for education. The journey was tedious, harassing, and trying in the last degree. Slow fever followed on his return, which further reduced him. He rallied sufficiently, however, to resume his varied work; but his sun was not far from setting, as Mr. Chalmers thus touchingly narrates:—

'Towards the end of June he went to establish an outstation, and place an evangelist amongst the warlike tribe

of Mapassa. It was an unfortunate journey. The chief was from home. He ran short of provisions; his horses were lost; he was compelled to take shelter for several days in a damp unfinished hut; and on the Saturday, as he was hastening homewards to fill his pulpit on the Sunday, he was overtaken by a cold rain, through which he had to ride for several hours. Ague fever supervened. For some weeks he was prostrate. However, he so far recovered that he once more ventured to do duty, by going out to vaccinate some of the natives. That night a relapse ensued, and in the morning (Friday), the day before his end, a change was observable. His nearest neighbour, the Rev. Mr. Longden, from the Wesleyan station of Butterworth, some ten miles distant, arrived. He was struck with the sudden alteration and despatched messengers to summon Mr. Soga's brethren in the ministry.'

Mr. Longden, who returned next day (Saturday), was the only Christian brother who saw the end. How suggestive of the catholic harmonies of our faith, to which the large heart of the dying man of God was always attuned!

The following tribute was paid by Charles Brownlee Esq., Civil Commissioner of Somerset East:

"Mr. Soga was a Caffre, descended from one of the first families in Caffraria. As a Caffre, he was naturally attached to his countrymen, though not blind to their faults, and always plain and faithful in dealing with their besetting sins. A more loyal subject, or a more ardent lover of our Queen, was not to be found in Her Majesty's dominions. The oration which he delivered on the death of the Prince Consort, and which I had the privilege of hearing, could not be excelled for deep feeling and pathos.

"He had perhaps only one equal in the knowledge of his native language; and his loss to the Board of Revisers of the Caffre Bible cannot be replaced. Mr. Soga's translation of *The Pilgrim's Progress* shows his command of language; and I can safely assert that in no tongue into which that wonderful book has been rendered is the translation more lifelike. In him the mission church has lost its brightest jewel; and though he carefully abstained from taking any part in politics, the country at large has lost one who exercised a powerful influence for good, and whose warning voice, in any crisis or emergency which might have arisen, would not have been disregarded by his countrymen."

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.

Field Work Forty Years Ago

THE STORY OF MLANDU AND TENZA

TENZA was the daughter of heathen parents in the Eastern Cape and was illiterate. She was a Xhosa. Mlandu was a Hlubi of East Griqualand. He had gone to school, off and on, as a boy, but didn't manage to pass Standard I. They married according to tribal custom. About the age of 40 Mlandu was converted and as his home was near the mission station he became a close friend of his missionary. When the time came for the missionary to go to Scotland on a year's furlough, Mlandu was appointed caretaker of everything on the mission—house and garden, as well as the cattle and horses. It was a very responsible post, and, of course, the caretaker's wife had her share of duty too, and that was to have the mission house regularly swept and dusted and aired. This caused much talk in the neighbourhood. It was said to be most unfitting that a heathen woman in a red blanket should have entrance to the nice, clean mission house. Mlandu too felt that there was something not quite right about it and he pled with Tenza to wash off her red ochre and dress "properly," so that there would be no talk among the women. But Tenza wouldn't listen; she loved her heathen ways and her Kaffir beer too well. And the talk continued and grew. Then Mlandu tried other tactics—he gave Tenza a sound thrashing with a sjambok, as husbands often did in those days, and he kept close watch on her to prevent her going to beer drinks, but without effect, for when he wasn't there her heathen friends would bring beer on the quiet and he would find her 'dead to the world.' Then was tried what should have been done at the start—instead of a few people praying, a great multitude made it their business to pray daily and earnestly for Tenza, and she crossed the line, never to go back. The years passed. They both got instruction in simple reading and writing, and they became able to read the Bible and the catechism. They were of one mind and heart and they grew in grace and strength and beauty of character.

The time came when advancing years and his wife's health made the missionary seek a smaller sphere at a lower altitude. Their successors were MacQuilkan and his wife Margaret MacPherson. They arrived at their new station at the height of a very severe drought. Transport oxen were too weak for the yoke and it was five weeks before their household goods arrived, and during that time they had to board at the local trading store. The day after their arrival Tenza came to greet the missionary and his wife and their two children, whose ages were two and a half years and two and a half months. When she discovered that there was only condensed milk for the children she said, "I'll find a plan." Next morning she came

with a large enamel jug two thirds full of milk. When she was asked where and how she had got it she said, "Don't ask where I got it. It is good fresh milk, milked this morning." For the five weeks, every morning Tenza brought the milk. When payment was insisted on she said, "It doesn't cost me anything. Why should you pay? Are you not God's servants?" From a neighbour we learned that she made a round of the cattle kraals at milking time, getting a cupful here and half a cupful there until she thought there was enough for the missionary and his family.

When the furniture arrived and MacQuilkan and Margaret were settled in the mission house, Mlandu came and made the speech he could not make at the store. And this is what he said. "Missionary, I owe my soul to your predecessor. He was my best friend. Whatever I am, under God I owe to him. Now he is far away and God has sent you to take his place. What he was to me, you will now be, and what I was to him I will be to you. I have seen your plough and harrows but I haven't seen any riems for your oxen, so I have brought you six new ones. I slaughtered an old ox two months ago, and I have some riems to spare." So they shook hands and made a covenant.

After some months when MacQuilkan had been round his circuit several times, (it was 50 miles by 20 and all travel was on horseback) Margaret found that, when his duties took him to the top end of the district, he always arrived back very late. The country was mountainous and the rivers dangerous. She told Mlandu that she didn't like her husband to be travelling alone at night under such conditions. Mlandu said he would consider the matter. He asked MacQuilkan for his itinerary for the dangerous part of the circuit, and when he found that on certain days the missionary would be arriving late at night he would tell Margaret something like this: "There is a sale of cattle at X and I am going there as I want to buy an ox." Or it might be like this: "The store at Y has very fine tobacco and I'm going there for a supply. The local tobacco is not nice. And I'll come back with the missionary." Mlandu travelled many hundreds of miles for no other reason than to keep a lonely woman's heart free from anxiety.

Some years later bad news came from his old missionary—his wife was very ill and she longed for Tenza to come and tend her. Mlandu wired his reply in one word—"certainly." Back came a wire—"Put Tenza on the train on the night of the 24th." Mlandu brought the wire to MacQuilkan and said that Tenza and he would start

before daybreak. MacQuilkan said, "Mlandu you have had a heavy cold for many weeks. If you ride 120 miles in two days you may get a dangerous illness. I'll send Matshili with Tenza and he will see her safely on the train." To which Mlandu replied that Matshili knew nothing about trains. MacQuilkan then said that his nephew, Amos the teacher, knew all about trains and that he would send him. Mlandu took the wire from his pocket and asked: "What does my old missionary say and to whom does he say it? The wire is addressed to me, and I, and nobody else, am going to put Tenza on that train." It was with a heavy heart that MacQuilkan saw them set off next day at daybreak, and it was with a heavier heart that he lifted Mlandu from his saddle the next night. He gave him a bed for the night but next morning Mlandu begged to be taken to his home. A sledge was inspanned and he was taken home. After a few weeks it was clear that Mlandu would not recover and MacQuilkan told him that he was going to wire the old missionary to send Tenza home. With difficulty Mlandu raised himself on his pillow and said, "You must not send for Tenza. She is

a great help yonder, and I, what does it matter if I die? I am only a common black man, my life does not matter. We have no children and you will look after Tenza." When Tenza arrived a week later he was so upset and indignant and distressed that he had a heart attack and died the next day. He had given his life for a white woman, the wife of his best friend.

When the funeral was over MacQuilkan went to comfort Tenza. Mlandu's cattle were grazing near by, but he missed Reyland, the finest ox in the valley and the one of which Mlandu was so proud, and he asked Tenza where Reyland was. She told him that Reyland had been slaughtered for the funeral feast. When he remonstrated that she would have difficulty in getting her ploughing done with an incomplete span and that she ought to have consulted him first as Mlandu had appointed him his executor and that he could have bought an old ox for the feast, Tenza snorted through her tears, "An old ox indeed! Don't you know that there was joy in heaven when Mlandu arrived yesterday? Nothing but the best was good enough for the feast."

D.W.S.

Turfloop University College

THE following are extracts from an article on Turfloop University College which we take with acknowledgments from the September number of *Die Voorligter* :—

At Turfloop, eighteen miles the other side of Pietersburg, the government is engaged in erecting the only University in the Transvaal for higher education for the Bantu. At the same time, on an adjacent site, our Nederlands Gereformeerde Kerk is busy building a Theological Seminary for Native ministers and establishing a mission station. These two facts together form part of one of the most important happenings in the history of the Christian Mission in South Africa.

With the co-operation of Church and State there is already a Theological Faculty of our church for our white young men and women connected with the University of Pretoria, which offers the assurance that Theology, the mother of the sciences, will be taught at least on an equal footing with the other sciences. The Theological training of the Bantu, however, has so far taken place at isolated institutions such as the Stoffberg-Gedenskool and Dingaanstad, in the vicinity of which there were no other representatives of the intelligentsia among the Bantu. The educated Natives, who are continually increasing in numbers, were therefore in the main completely out of sympathy in the past with the trained Bantu ministers of our church.

From now on that will be changed. The hundreds and later thousands of Bantu students at Turfloop will be obliged to take notice of the Stoffberg Theological School

which is being built a hundred yards from the university grounds.

The university students will also be able to enjoy the privilege of being ministered to spiritually by the lecturers and senior students of the Theological school, and will be able, too, to enjoy the spiritual care of the local missionary and evangelists both within and without the university chapel which is to be built.

That an unusual sphere of activity is being fashioned here for our missionary church is not to be doubted. For the present the teachers in training at Vlakfontein will move to the university grounds and will form the nucleus of the first university students, and from that will be built up in a few years a great university which will provide scientific training for students in various faculties.

Eight large lecture halls are already under construction In addition, six large hostels are being built, of which a couple are already finished, and in which Bantu students will be housed in comfortable and dignified fashion. Everything is simply but neatly and effectively arranged. An enormous dining-hall is already being built, where self-service facilities are being provided for men and women students.

A visitor to the picturesque site among the fine, characteristic, stony "koppies" of the Pietersburg midlands is immediately struck by the fact that, in placing the university at Turfloop, the government has done a great service to the Bantu population of the Transvaal, a service which

will not only be of benefit to the secular training of the young intelligentsia but will offer a golden opportunity to our church's mission to establish the gospel of Christ among them.

Our Church's Share.

Ds. and Mev. du Plessis have been settled at Turfloop since the founding of the mission community there in 1958, and are already living in a substantial, adequate parsonage at the foot of one of the picturesque "koppies."

There exist about 35 schools within the bounds of the community, where our church has the opportunity of giving religious instruction 2 hours a week. As soon as the university town develops, a big school will exist here too, which can also become an important field of activity. There are already Sunday schools of our church in existence with about 300 pupils, of whom many come from heathen homes.....

Next to the university site and the mission station of our church a large Bantu town is being laid out.....in which among others, 40 plots with semi-detached houses will provide lodging for the students of our Stofberg Theolo-

gical Training School. These houses are already under construction by the building unit of our mission; for the Theological School must be moved there from the Stofberg-Gedenkskool before January, 1960. A further 100 plots or more will then be made available to Africans and the lecturers of the Normal College will also be settled there.

Seeing that this institution of our church will have to open under the direction of Ds. H. M. Hofmeyr in January, 1960, work is proceeding apace on the buildings of the institution itself as well as on the dwelling houses of the teachers. Turfloop looks like an ants' nest, for, irrespective of the extensive building undertakings of the university, the whole site which was allotted to our church for the Theological School is a hive of activity. Within four or six months Turfloop will have a brand new appearance; for then there will be in fact three towns lying next to one another: the university buildings and hostels, with the neat offices and dwellings of the professors and other teaching staff; the Stofberg Theological School, with the mission station and teachers' houses; and the large Bantu town.....

The Challenge to the Church Schools

THE motion passed at the last Cape Synod of the Anglican Church calling on the Church schools throughout the country to open their doors to non-white was indeed a momentous decision, but the test will be the application of this resolution. The history of the Church in South Africa is full of resolutions which have proved easier to pass than to put into practice.

The Church Schools in South Africa provide perhaps the best education in the country; not only is their academic standard high, but they turn out men and women who contribute a great deal to our national life; men and women who have spent their most impressionable years in institutions whose centre is the chapel. Founded during the past century to provide a Christian and civilized education of the children of pioneers, the schools have responded magnificently to challenges of the past three generations. They have produced leaders in farming, in business, in industry, in the professions; many of Southern Africa's foremost men and women are products of Church Schools. These schools, however, cannot rest on their past achievements and if they are not to stagnate and decay they must continue to answer the challenges of their environment. The challenge of the application of Christianity in a country riddled by prejudice and racialism is indeed a formidable one which will require great courage to face, but if these schools fail to turn out people fitted to live as Christians in a multi-racial society one may well ask what it is that they provide that government schools do not.

The policy of apartheid is only a temporary phase in South African history. No matter what government is in power South Africa will always be a land in which people of different races are going to live together as fellow countrymen, and in order to live together in harmony we shall have to know each other as friends. Without personal contact, antagonism, misunderstanding, suspicion, and hatred are going to flourish. The Church Schools are confronted with a tremendous challenge: how are they going to respond?

Whenever the question of allowing people other than Whites to enter the Church Schools comes up, a host of objections is raised. 'If we were to admit Africans,' a fellow old boy said to me once, 'then immediately the numbers would drop by fifty per cent and we would no longer be able to support ourselves.'

A second objection commonly raised is that if integration is hurried on too fast many fence-sitters will be unnecessarily antagonized and more harm than good will be done. Although I realize that there would be very great opposition by parents and old boys, let alone the Government, I am convinced that, however much they protest, most people who choose Church Schools at present would continue to do so; they would rather send their children to a good mixed Church School than to a government one. After all, are not the open universities of Cape Town and the Witwatersrand still among the most popular in the country?

The most serious objection raised by many people who would genuinely like to see the Church Schools admitting children of all races is that if this were done the Government would immediately close down such schools. Strange as it may seem, the very schools that are trying to educate Christian citizens are a thorn in the flesh of the Government which is so ruthlessly imposing Christian National Education. The Hon. Mr. Eric Louw has openly challenged the Church Schools to admit non-Whites but it is likely that he is only testing them, and should they open their doors the Government would either prevent the non-Whites from attending, or use this as a pretext for extinguishing the schools. Yet was it not Christ himself who said that he who would save his life shall lose it and he who would lose his life shall save it? If our Christian institutions compromise on principle, will they not lose their savour?

Already many people feel that the Church Schools are failing badly and it is frightening to see how bitter and cynical the young non-White intellectuals are towards Christianity which, they say, tells of the brotherhood of mankind but whose followers practise exactly the opposite of what they preach. Slowly, but with gathering momentum, the weight of non-White opinion is being set against the one religion that can save this country. If Christianity becomes exclusively the religion of the Whites as is happening now, we may justly say that the bearers of the Gospel message have failed. As one of the most important messengers, the Church Schools have a vital rôle to play in bridging the gap between the two South Africas, and they dare not compromise even if compromise appears to be the only way of preserving what they have already won for themselves. The strength of the early Christian Church lay in the fact that however much it was persecuted it yet refused to water down the Gospel in any way at all.

The spread of the Gospel will not be measured in years, or decades, or centuries, but in eternity, and even if the Church should suffer the temporary set back of the closure of her schools yet the very persecution of the schools for their Christian belief would set a foundation more solid than any that would be laid in years of watered-down

Christian teaching. The Kingdom of Heaven will only stand on rock; in South Africa we are trying to build upon sand.

If in institutions which call themselves Christian, there is a colour-bar, how can we possibly expect people to believe the Gospel that in Christ there is neither Jew nor Gentile, neither bond nor free? Moreover if the leaders of tomorrow are to respect and understand one another, they must be educated together and where can this be done if not in the Church Schools? An African student at an open university, brought up in a Christian home, once confessed that he sometimes wished that he had never come to the University because before he had come he was convinced that all Whites were evil and he was looking forward to chasing them all into the sea. However now that he had met many Whites as equals and made friends with them this had upset his ideas! Then, too, the presence of non-Whites at the schools is vital to the education of the Whites, that they may meet as equals and make friends with Africans and see that a black skin is not a stamp of inferiority.

Professor Guy Butler when asked what it was that really troubled him about Nationalism in South Africa once told a parable of two buildings. He compared the Voortrekker Monument which stands like a fortress, grim, impregnable, with St. Peter's in Rome, standing with its arms open to receive the whole world. 'The difference between Nationalism and Christianity,' he said, 'is just that.' Are our Church Schools to remain white fortresses?

'The battle of Waterloo was won on the playing fields of Eton.' South Africa will fight her Waterloo; indeed the battle has already begun; it is a moral battle of good against evil; tolerance against prejudice; truth against indoctrination, trust against fear; personal freedom against state control; Christian charity against racialism and hate. Dare the Schools shirk the fight for fear of being killed? Their spirit cannot die. May they be granted the courage 'to fight and not to heed the wounds.' May it be said in later years that our Waterloo was won on the playing fields of the Church Schools.

FRANCIS WILSON.

New Books

The Liturgical Movement and the Local Church, by Alfred R. Shands (S.C.M.)

The earlier chapters of this book present lucidly the meaning and importance of the present-day liturgical movement, in the several Christian Communions in which it has grown. They show how the liturgy itself is the proper focus, consummation and inspiration of the whole of the Church's life. They show how the liturgical revival

both, on the one hand, brings the faithful to the centre, giving them at once participation in worship, understanding of the meaning of the Faith, and its relevance to the whole of life, and at the same time on the other hand, how it looks outward and compels the faithful to take the Faith to the Parish, in fact really to be the 'People of God' both in their going out and their coming in. They make clear that the liturgical movement cannot be understood simply

as a movement aiming at a revision of the way services are 'done': that the movement is involved equally in the revival of Biblical Theology, the responsibility of evangelism and the Church's social responsibility.

Dealing as it does, simply and intelligibly with the Church's duty in the world today—the local duty of each and every member of the local congregation—the book is admirably suited as a basis for group discussion. In contrast to the earlier chapters some of the particular practical suggestions in the later chapters seem rather naive and precious, but this does not detract from the value of the book which can be recommended to any intelligent Christian.

N.B.

Lovedale and Fort Hare Notes

Dismissal of members of Fort Hare Staff.

We learn with regret that the Government has already signified to certain members of the existing staff at Fort Hare that it does not intend to retain their services when it takes over the College in January 1960. For some members there is some justification for Government action in that one or two are over the age or on the edge of retirement. This group includes the Principal, Professor Burrows who is completing a two-year contract; Professor Blackwell, head of the law department, is in similar case, and the Registrar, Sir Fulque Agnew, was on the point of taking leave preparatory to retirement. As for the others, it is difficult to see any pattern upon which the intimations of dismissal have been given. These include Lady Agnew, who has held a temporary appointment in Geography for the last seven years; the heads of the departments of Philosophy, History, and English; the Librarian and a Lecturer in Botany. These are comparatively young and recently appointed. We understand that the Commissioner of Pensions has been instructed by the Minister to take account of the circumstances and to apply the most favourable terms in each case when arranging compensation. But it takes a lot of compensation to make up for the summary loss of salary. One Coloured lecturer is being transferred to the projected College for Coloureds in the Western Cape. All African staff are being retained.

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Dr. D. Mtinkulu.

An African, Dr. Donald Mtinkulu, senior lecturer in education at Fort Hare University College since 1956, has been appointed permanent secretary of the All-Africa Church Conference, it was announced by the interim secretary, Mr. G. C. Grant.

One of the main tasks of the Conference will be to establish a link between the various churches in Africa.

Dr. Mtinkulu was born in South Africa just over 50 years ago. He was educated at Adams College. He gained the M.A. degree of the University of South Africa at Fort Hare, the M.A. of Yale, and the Ph.D. *Honoris Causa* at the University of Natal.

He has held a number of important posts. He was principal of Adams High School from 1938 to 1947, principal of the Ohlange Institution from 1948 to 1955, and senior lecturer in education at Fort Hare since 1956. He has also served on a number of important public bodies.

Dr. Mtinkulu will go to Switzerland in November for a brief period to familiarise himself with such bodies as the World Council of Churches and the International Missionary Council.

He hopes to assume his duties in February, 1960, and will have his headquarters at Mindolo, near Kitwe, Northern Rhodesia.

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Rev. J. J. R. and Mrs. Jolobe: Much regret has been expressed by European and Bantu residents in the neighbourhood of Lovedale at the departure to Port Elizabeth of the Rev. J. J. R. Jolobe, B.A., and Mrs. Jolobe. Not only has Mr. Jolobe been connected with the Lovedale Bible School and the Training Department of the Institution, but he has supervised two congregations of the Presbyterian Church of South Africa. Last year, for his work and publications in Xhosa Literature he was presented with the Margaret Wrong Medal and prize of which we gave a full account in this Magazine. He now goes back to the congregation at New Brighton, Port Elizabeth, from which he was called to undertake a tutorship at the Bible School. A few weeks ago occasion was taken by both his congregations to mark their appreciation of the faithful ministry exercised by Mr. Jolobe and this gesture was followed recently by the Institution staff and students.

Mrs. Jolobe has had her own career in our district. In 1933 she went to Lovedale Hospital as a probationer, completed her training there and became a registered nurse in 1937. In 1941 she was promoted to the rank of Sister, one of the first Bantu nurses in South Africa to have this responsibility and the first on the Lovedale Hospital staff. In 1951 she went overseas to take a special course in the nursing of Tuberculosis. Having obtained the Certificate of the British Tuberculosis Association she returned to Lovedale in 1952 and for the last three years has been employed in the teaching unit of these hospitals.

We wish for this gifted couple a spell of rewarding work in New Brighton and much happiness in sharing the life of their congregation.

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